

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

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OUR CHIP BASKET.

The news now comes that the Reformed Presbyterian church has expelled five of its young ministers because they voted in a political election, and because they would not promise to refrain from repeating this offense. This seems the height of absurdity, to say the least of it, in this enlightened age and free country. There must be something very wrong—exceedingly so either in the political system or the Presbyterian church. Which is it? We are in doubt.

†††

A terrible revolution now prevails in Chili and horrible and ferocious are the deeds attributed to the ruling despot and tyrant—Balmaceda. No one dares say any thing against the ruling monarch. He is

suspicious for his own life and terrible are the punishments he inflicts upon those who he even suspects of any ill will towards himself. He has caused a red cross to be painted on the houses of those whom he suspects of not being wholly in sympathy with him and those houses are watched and frequently searched by police and soldiers at all hours of night and day and the occupants are often shamefully, and frequently, brutally treated. In one instance a man's hands were beaten into a jelly because he said he would work them off for the revolutionists. Another man's hands were stuck over with pins and spikes. But let the revolution rage. The days of monarchism are numbered and each drop of blood spilled to uphold and support it will be its own destructive flood-tide, prove far more dangerous than if it were drawn from the very veins of those despots who are struggling to maintain it.

†††

It seems that we are having now a revolution backwards and again the ancient cry of "heresy" is heard in the land. Here is what Dr. Talmage has to say of the present epidemic:

"I notice that all who leave the gospel boat and go ashore to mend their nets, stay there. Or if they try again to fish, they do not catch anything. It is my opinion that the most of those ministers who gave up the old religion are in search of notoriety. They do not succeed in attracting much attention. They are tired of obscurity. They must do something to attract attention. They do not get enough attention by standing in the pulpits, so they go to work and break the windows. The dear brethren of all denominations afflicted with theological fidgets had better go to mending nets instead of breaking them. Before they break up the old religion and try to foist on us a new religion, let them go through some great sacrifice for God that will prove them worthy for such a work. Our work is successful according to our faith. The man who believes in only half a Bible, or the Bible in spots, the man who haults, doubting about this and doubting about that, will be a failure in christian work. Show me the man who rather thinks that the garden of Eden may have been an allegory, and is not quite certain but that there may be another chance after death, and does not know whether or not the Bible is inspired, and I will tell you that man for soul-saving is a poor stick. The church is fast becoming as bad

as the world. It will be worse than the world by so much as it will add hypocrisy of a most appalling kind to its other defects."

Elon College And Its Magnitude.

To the Readers of the Christian Sun.

DEAR FRIENDS:—Very few of our denomination, if any, have fully realized the Magnitude of Elon College. In fact we scarcely estimate its worth to us as an educational center. Considering the age and circumstances that surround us as a denomination, our future success is centered in it, for no denomination has succeeded or can succeed without it. We can no more hope to do so than others. If that be true, whatever interest the Lord has in us or our work, He would have us to perform it, be it ever so great and it is centered in our educational interests. Could we only realize its Magnitude we would not withhold means or labor to make our College a success; and yet so little has been done as compared with what might be done. Our people seem to know but little as to the cost of building and equipment necessary to success. Nearly all who have visited our buildings have been inspired because of their magnitude. Many of them never expected to see the Christian church own such an Institution, and yet all the available space was utilized last term. We are proud of the success so far. Our neighbors are astonished at it. But the half has not been done that is necessary to complete success. Nothing short of this, I am sure, will satisfy the devoted members of the Christian church, or discharge the responsibility that rests upon us. In view of this fact, as financial agent, I appeal to you, every member of the Christian church to look at the Magnitude of this work as being of the highest importance. All local enterprises are dependent upon it for their success. The subscriptions though numerous have been small. None have exceeded five hundred dollars and few of those. The size of subscriptions have not equaled the importance of the work or ability to do. I therefore appeal to you in confidence to increase your subscriptions. Many of our brethren are able to give thousands instead of hundreds, and I am now looking for thousand dollar subscriptions. I expect by the help of the Lord to receive them. Already my thousand dollar list is headed. Who can give me information as to others? Address—

W. T. HERNDON.

Elon College, N. C.

The Unconscious Little Missionary.

In the days of the prophet Elisha a marauding band of Syrians invaded the land of Israel for plunder, and they carried away grain, cattle, and such of the inhabitants as would make good slaves. Among them was a little maid who had been educated in religious truth by her parents. The marauders sold her to Naaman captain of the host of the king of Syria, and her decent, orderly behaviour won her the highest place of honor as a slave in the family of Naaman—she waited on his wife. This gave her an opportunity to learn all about the condition of Naaman, who was dying with leprosy. His sufferings moved her heart, and she felt deeply for him. She knew that the disease was incurable by man, and that he must die without divine help. She knew also that in that heathen country there were none to guide him to a knowledge of the true God who alone could heal him. She thought of Elisha the prophet of God in her native land, and though she knew that he had never healed any one of the leprosy, yet she believed that he could and would cure Naaman if he were only with him. Though held in cruel slavery by this man she deeply sympathized with him in his hopeless condition, and went to her mistress and said: "Would God my lord was with the prophet that is in Samaria! for he would recover him of his leprosy." She had conducted herself so well that her words were credited so fully that immediate preparations were made by the king of Syria to send Naaman to the king of Israel that he might find the prophet and be healed. He went and was cured in a marvelous manner, and led into the service of the living God. Naaman was the general in chief of the army of Syria, and a man of great influence in the court and empire. Through this connection the knowledge of the true God was brought into the court of the Syrian empire, and his position and marvelous cure of the leprosy made the king and courtiers think seriously of the God who could work such wonders. Thus we see that this little girl unconsciously did a missionary work that has been an inspiration to millions through all the ages since. She thought only of saving her master from death, and never dreamed of the glorious results that would grow out of his cure. How often this is the case, and how beautifully it illustrates the workings of divine Providence. It was a sad day in the home of this little maid when she was stolen and carried into slavery by the invading band of Syrian robbers, and to human wisdom it looked as though she was lost to usefulness, and happiness; but God was opening the way for the great work of her life. She was the means of saving the life and soul of Naaman. This shows what even a child can do, and what glorious results

flow from apparently little causes. It teaches us that we should not despise the day of small doings, nor turn away from opportunities to do good because they seem so little; for we do not know what the results may be.

At a missionary meeting a speaker stated that the Rev. D. Corrie, afterwards Bishop of Madras, was one day sent to visit a dying Brahmin. He went, and was surprised to find the man a true believer in Christ rejoicing in the hope of heaven. Mr. Corrie inquired how he had been brought to the knowledge of the truth. "Do you remember," said the poor man, "distributing verses of the Scripture at this place?" naming the village where he lived. "You gave one to me, and the verse was: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That verse was the means of my conversion." At the same meeting another speaker related an anecdote of a little boy who having heard it said that for every penny subscribed, a verse of Scripture might be translated into a foreign language, went home and begged that he might subscribe a penny, and be the means of translating a verse; "and," said the little fellow, "I should wish it to be that verse: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

Years ago a Christian man organized a Sabbath school in an old log school house in a new settlement in Illinois, and among the scholars was a little girl the daughter of a poor drunkard. After some time and earnest entreaty she succeeded in getting him to go with her to school. At first he refused to enter the school room, saying, "The youngest child inside knows more than I do;" but once in the school he soon became interested, and was converted. He immediately set to work to do something for Christ. He went into neighborhoods where there were no churches or Sabbath schools, and organized schools. The Lord blessed him, and he founded fifteen hundred Sabbath schools. Out of these schools several hundred churches grew up, and through their work thousands have been converted to Christ. This dear little girl was an unconscious missionary. She thought only of saving her father, but through him she saved thousands.

The Baptist Telugu Mission has more than 30,000 converts. The *Missionary Herald* says the beginning of this mission can be traced to the act of a poor seamstress who one day gave a rough street-boy a shilling to go to Sunday school. The lad, whose name was Amos Sutton, was converted, became a missionary to India, and was the means of leading the Baptists of America to begin the Telugu mission.

Children should feel a deep interest in, and do all they can for the missionary work because of the good the gospel of Christ does for the children in heathen lands, where the Bible and Christ are unknown, children are uncared for, and are often murdered to get them out of the way. Says a missionary,

"In China tens of thousands of recently born girls among the poorer classes are thrown out to perish, and at Shanghai I saw a tower formerly used to facilitate, this infanticide says Dr. Joseph Simms, who has recently returned from an extended trip to the Flowery Empire. It is practiced in every part of China, but especially in the interior and in the Loess district. As soon as we get many miles from the coast it is quite usual to see near a joss-house, or place of worship, a small stone tower from ten to thirty feet high, with no door, but a hole in the side reaching into a pit in the centre. The children that parents wish to be rid of are thrown into this hole, and quicklime soon consumes the little form. It is said that the priests take charge of this cruel work. It has been estimated that every year ten thousand female babies are brutally slaughtered in the empire. One Chinaman, on being interrogated about the destruction of his recently born girl said:

"The wife cry and cry, but kill allee same."

In every large city in China there are asylums for the care of orphans, supported and conducted by foreigners, who save yearly from slaughter tens of thousands of female infants, says the *New York Sun*. At Hankow, which is 600 miles inland, I visited a Roman Catholic orphanage for children that have been thrust out to perish. Mother Paula Vismara, the Lady Superior of the institution, informed me that she had received seven that day, and one day thirty were brought in.

Of course these have never been consigned to a baby tower. Sometimes they are found wrapped in paper and left at the edge of the river. Sometimes they are buried alive by the father, but while yet living are dug up by some one else and brought to this institution. Several women are employed by the Mother Superior in looking about for the little victims. Upward of 1,000 are received every year. Many of them, of course, die soon from the exposure and neglect they have suffered through being abandoned and many are boarded out by the institution in the town.

Those who accept the charges have to bring the children once a week for inspection and then, all being right, they receive the pay for maintaining them. This is an Italian charity and one of the most estimable in China. During the twenty-three years of its existence it has saved the lives of 35,000 to 40,000 children, of whom a fair proportion have grown to womanhood. It receives con-

siderable support from the European residents at Hankow, of whom there are about 120.

Those children who remain within the premises of the institution are fed and clothed, and when old enough taught to sew, make lace, knit stockings and do other useful work. They never know where they came from or who their parents were. When they are four years of age their feet are bandaged, according to the general custom of all classes in China, to keep them small, as that increases their chances of marriage."

Heathen parents sometimes sell their children into slavery to supply themselves with food or other things they need.

A. Lutley, missionary of Sib-Chaw, writes: "One of our inquirers at P'u Hein has died, but I fully believe she was trusting the Lord. I went to see her when I was down there; she was then very weak. Her husband told her that I had come to see her, but she did not recognize me at first. As soon as she did, she said that she had been praying that I might come soon; and then the poor soul said, almost heart-broken, 'They have sold my boy;' and then I found out that her husband had sold their little three-year-old boy for ten taels (£2.5s.), in order to buy food, as they had been nearly starving. How little one knows of the misery of many of these homes in China!"

The little maid servant of Naaman's wife was moved with tender sympathy for her master, and longed to have him cured of the dreadful disease that was killing him. She was unselfish, and thought not of herself. She might have thought and said, "Well he is holding me here in cruel slavery far from my home and dear ones, and cares not for my happiness. Let him die, for he deserves it." She had no such thoughts and feelings, for her Bible had taught her a different lesson, and her God had inspired her with another spirit. She did what she could to save her master, and all can do something for the missionary work.

Many years ago, in the town of Dunstable, England, a poor girl entered the vestry just before the annual missionary meeting and gave my old superintendent fifty-two sixpences as her contribution. The minister was surprised, and said, "How is this?" "Please Mr. Rowe," she answered, "don't ask me. I give it to the Lord, and I am glad I can do it." "Tell me," said Mr. Rowe, "how it came about." The poor girl begged to be excused. Mr. Rowe urged her to tell him, and the following is the answer she gave: "A year ago I was very ill for a long time. I had a heavy doctor's bill to pay, and I was able to pay it. This year, I resolved if God gave me health to do my work (she was a straw bonnet maker), I would put away sixpence per week for the work in heathen lands. That is all, Mr. Rowe." Ah! poor girl, she loved much; she

was very grateful, and she showed her gratitude in the right way.

If we have the spirit of the Master, we can always find some way to help in a good cause.

One day, when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little and recollected that he had a beautiful gold medal of Joachim, Elector of Brandenburg, which he very much prized. "What art thou doing there, Joachim? Dost thou see how idle thou art? Come out and make thyself useful." Then he took the medal and contributed it to the object solicited for.

J. MAPLE.

Individual Responsibility.

It is a feature of the Christian religion that it puts especial emphasis upon each man's personal responsibility. This was found also in the Jewish religion, but less marked in its usual expression. The Jewish was a national church, suited for feudal times. People were born in it, and the religion was in large part one of forms, provided by the priesthood. People became Jews by birth and the rite of circumcision, and, naturally, expected salvation thereby. Yet nowhere is a better expression to be found in all the Bible of the truth of individual responsibility than in the wonderful eighteenth chapter of Ezekiel, in which God appeals to the people testifying to them that he treats each one on his own personal merits, without regard to father or son; and he repeats, with all the emphasis that either the Hebrew or the English can give to the pronoun: "The soul that sinneth *it* shall die."

But in the time of Ezekiel the Jewish church was not ready for this doctrine. Kings and princes ruled, and the people were followers or serfs in either government or religion. And so when our Lord came he had to bring out again this doctrine. He put it in the most emphatic way. A man must hate his father and mother. He must let the dead bury their dead. "Follow *thou* me." "A man's foes shall be they of his own household." He came not to bring peace but a sword. And when the day of his coming appeared he should gather all nations before his bar, and they should be separated, sheep from goats, each according to his own works, and not by race or religious profession. "What must *I* do to be saved?" asks the jailor, just as Saul had asked before: "Lord, what wilt thou have *me* to do?"

The church grew on this doctrine. But it was not ready for it. Society, government was not ready for it. So the church degenerated again into its old Jewish ways. Men were born into it, baptized into it,

were religious in the mass; and religion, being no longer a matter first of individual responsibility, but preserved by church authority and the authority of the State, became lax and degraded. Then arose Luther preaching personal faith, and going out from the old church with his Protestants, an age of reformation in the church.

But the age was not then ripe for this doctrine of individual responsibility. It required conformity, as had Rome before it. Men were born and baptized into religious profession, and to-day a man cannot be married, and scarce buried, in Germany, without showing first when he was baptized. Confirmation was not a matter of Christian experience, but of age, and the church included good and bad alike.

In our day the doctrine of individual responsibility to God has new emphasis. This is a doctrine better fitted to our age. We have now learned it in the State. We no longer trust a few men to rule us, but everybody is a ruler. All must vote, and all must be educated to know how to vote, because all are responsible for right government. We no longer have feudalism or serfdom in the State, and the time is past when people should be taken into the church because their parents were, and they have reached the proper age. They must take the vows of the church only when they desire to be real Christians and serve God all their lives. Religion is a personal matter. God speaks to us each, one by one, and bids us repent and live. We must answer one by one, and settle it with ourselves and him whether we will give our lives to his service. —*The Independent*.

Why Charlie Lost His Place.

Charlie was whistling a merry tune as he came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of goodfellowship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt of his obtaining the place when he presented these credentials.

A few drops of rain fell, as the bright sky was overcast with clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out for school, and the mother stood in the door smiling approval as the boy raised the umbrella and took the little sister under its shelter in a manly fashion.

Charlie was a great tease, and like most boys who indulge in teasing or rough prac-

tical jokes, he always took care to select for his victim some one weaker or younger than himself.

"I'll have some fun with those children," he said to himself; and before they had gone very far down the road he crept up behind them and snatched the umbrella out of the boy's hands.

In vain the little fellow pleaded with him to return it. Charlie took a malicious delight pretending that he was going to break it or throw it over the fence; and as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of this sport at last, he relinquished the umbrella as a carriage approached, and leaving the children to dry their tears, went on towards the store.

Mr. Mercer was not in, so Charlie sat down on the steps to wait for him. An old gray cat was basking in the sun, and Charlie amused himself by pinching the poor animal's tail till she mewed pitifully and struggled to escape.

While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charlie on his way into the store. The boy released the cat, and following the gentleman in respectfully presented his references.

"These do very well," Mr. Mercer said, returning the papers to Charlie. "If I had not seen some of your other references, I might have engaged you."

"Other references? What do you mean, sir?" asked Charlie in astonishment.

"I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you cut him with the switch you had in your hand. You shied a stone at a bird, and just now you were delighting yourself in tormenting another defenseless animal. These are the references that have decided me to have nothing to do with you. I don't want a cruel boy about me."

As Charley turned away crestfallen over his disappointment, he determined that wanton cruelty, even though it seemed to be only "fun," should not cost him another good place.—*Sunday-school Times*.

Should Laymen Preach?

There seems to be an idea prevalent among both ministers and laity that, when a young person takes an active part in Christian work, that person is called to preach. If a young man gets up in prayer meeting and makes a talk of any interest, or gets down on his knees and makes what people generally call a good prayer, he is at once asked if he does not intend to enter the ministry, or, if he doesn't think that he ought to become a preacher. This idea is the result of an old, established custom among the members of the church, the cus-

tom of permitting the minister to do all the preaching and praying and, if the minister can sing, the leading of the choir also. We wish, however, to say that this way which people have of looking at such things is wrong and ought not so to be, and the sooner it is changed the better it will be for all concerned. People like to cling to old customs and manners, but we are in an age of progress and we must either keep pace or be drifted along like the trash upon the running water. If things to which people have clung in the past are shown to be false, such things should be discarded and the things which are shown to be true should be accepted and practiced. The age of Rip Van Winkles has passed, although we are free to confess there are still plenty of Winkles among us, but they are living or rather sleeping beyond their age and should have entered into that sleep which knows no waking long before our eyes were permitted to see the light of such a beautiful world crowded with such a restless, moving mass of humanity as the one in which we live, move, and have our being at the present time.

The question at the top of this article is not to be taken as literal. We do not wish to ask if laymen should preach in the same way in which the minister preaches, but we wish to ask if they should not preach in every other way. And to this question we do not hesitate to answer, yes. There is no doubt but that too much idleness exists among our laity at the present time. They are not awakened to the great work which lies before them, and which is ready to be done. They are still drifting along in the old channel and cannot get out into the new. They attend their respective churches at the regular appointments, sit with their arms folded, as it were, in a lazy, listless manner, and pretend to listen to the preacher, while in fact, they could not tell you his text ten minutes afterward; when protracted meeting season comes they become exceedingly pious, and sing, shout, clap their hands and stomp their feet, and hollow, Glory to God, and two weeks after that meeting their religious ardor has cooled down most wonderfully; when the last Quarterly Conference of the year comes, by some means they manage to squeeze out a few dollars for the pastor, enough probably to pay his expenses to Conference and that ends the year's work in their Christian warfare, while they have not said one word of admonition to some sinner, or encouraged a single wayworn traveller through life to press onward, or done one thing toward advancing the unity of the church or the Christianity and intelligence of the neighborhood.

The greatest need of the church today, is more active, energetic men and women, those who are not afraid to take hold of

Christian work and do something; those who realize the value of a moment of time and the amount of work which can be done in a moment, and who seek to utilize every golden moment as it speeds on the swift stream of time. Our ministers may stand upon their feet and preach until they are hoarse, they may tell the old, old story time and again, and exhort the people to repentance, but all such preaching is in vain if those who profess to be Christians are not by some means put to work. It is the preaching that moves people that does the good, and it is the people's moving that brings souls to Christ. Why just suppose every Christian were to do everything within his power, exert his utmost ability to promote the cause of God, what would be the consequence? Suppose each one of the eleven thousand members of the Christian church, South, were to use every opportunity which they might see where they could do some good either in word or deed, and this with a view to leading souls to Christ and promoting the interests of the church, what would be the consequence? Why in less than ten years, the Christian church South, instead of numbering eleven thousand, would number eleven times eleven thousand; and were all Christians of every denomination to put forth all the talent, which God has given them in this direction, not many years would roll around, before the Bible prophecy would be fulfilled and "the earth would be filled with the knowledge of the Lord as the waters that cover the sea."

Yes, laymen should preach; preach by their every day life, by their acts, their words and their thoughts. They should preach by striving to make the community in which they live better, by endeavoring to arouse greater religious enthusiasm, by visiting the sick and needy, by helping in the Sunday school, the prayer meeting and the church worship, by ever trying to govern and bridle their own passions and fortifying themselves against daily temptations, and by attending to the mental, physical and spiritual development of themselves and of all those with whom they come in contact. In this way many of those who profess to be Christians and yet pay no attention to their Christian duties could do a wonderful amount of good for themselves and their fellows and at the same time not be hindered one moment in their daily vocations. God demands that we contribute of our service to his work, the Bible is as explicit on this subject as any reasonable person could wish it to be and "he who knoweth his Master's will and doeth it not shall be beaten with many stripes," while he who knoweth not his Master's will and refuseth to try to find it out, will be held as responsible for what he might know as for what he does know.

HERBERT SCHOLZ.

VACATION NOTES.

Isn't this warm weather though? I suspect the most of our students are not doing much these long warm days save trying to keep cool. And they probably find quite a task at that. Some doubtless are trying to work and if engaged in manual labor they should not try to do too much. Those who have been in the school room ten months can't stand much manual labor and they ought not to try it. It is dangerous. Their muscles are not prepared for it. Some work in the cool of the day is well enough and is healthful, strengthening and invigorating, but carried to excess is dangerous. One of my teachers use to say it was economy for a student to rest during vacation. All however are not so situated as to practice this economy. And probably it is well enough that this is so. The body and mind are so connected by some mysterious chain that one general rule holds good for both: viz, both need exercise and both need rest. These they must have if we would develop both with any degree of symmetry. If then a student has given much attention to mental development for ten months and given little attention to muscular development, it seems but a natural sequence that during the vacation season a right smart of muscular training and out-door exercise of one kind or another and less of mental application would be helpful. While I don't think a student should devote his whole vacation to manual labor, neither do I think it well to apply ones self assiduously to text book work. Were I going to advise I should say, spend the spare hours reading good literature. Good literature is always helpful and enriches the mind.

In getting an education something else is needed besides text book lore. The best of students are often sadly deficient in this one respect, to wit, they fail to familiarize themselves with the leading authors of this and the past age and without this familiarity no education is complete. And a student can study these authors with as much diligence and pleasure and benefit at home as at school. No time is lost which is spent in reading good books. In fact our leisure hours can be spent in no better way than in this.

Many hours of course during vacation should be devoted to pleasure seeking and this is all right if the nature of the pleasure and amusement is all right—harmless amusement you know. "All work and no play makes Jack a dull boy," so tradition says.

But besides all these things I have a little request to make of our last year students—if any should perchance read these lines. Now I hope you will not think it presumption on my part, but will really consider it and act upon it. While you are with your associates and in your ramblings, through the summer, will you not speak a good word

for Elon College and try to get a student or two each to go back with you next fall? This will do you, the College and our cause good. It is true the teachers will soon go out to canvass for the College and try to get more students for next year, but the old students cannot only help in this but they can really do a work the teachers cannot do. People may talk to me as much as they please about advertising a school, but it is my humble opinion that the best advertisement any school ever has is its own pupils. If the pupils of any school will talk and work for a school, that school will live and prosper. To one and all then of the Elon College students we make this personal appeal, that if you can willingly and conscientiously do so, speak every good word you can during vacation for your alma mater. And now we ask one and all of the readers of SUN to help us work up the interest in Elon College. We want to open with one hundred and fifty students next year. We ought to do it. And we need your assistance. We beg you lose no opportunity to put in a good word for Elon. Her welfare is our welfare and it must prosper.

J. O. ATKINSON.

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Keep Plenty to Do.

There is a wonderful amount of truth in that old saying that "an idle mind is the devil's work-shop." If you want a boy to get into mischief, let him have nothing to do. Idleness of itself is a sin. There are but few men and women who can withstand the evil influence of idleness. The most miserable people in the world are those who literally have nothing to do. It is true that more men rust out than wear out. "A great man has truthfully said:—"Active employment is one of the greatest sureties for a pure and up-right life.

Those, then, who have plenty to do may congratulate themselves. They are the happiest and the best people, as a rule. It is a great curse to a child to be brought up with nothing to do—no definite purpose in life and not know how to do anything. Such children generally wander off into dissipation and to ruin. The men who are filling the important positions in church and State to-day were not raised in the lap of luxury. Dr. Talmage says:

That may sound strange to you, but the children of fortune are very apt to turn out poorly. In nine cases out of ten the lad finds if a fortune is coming by twelve years of age he finds out there is no necessity of toil; and he makes no struggle, and a life without struggle goes into dissipation or into stupidity. You see the sons and daughters of wealthy parents going out into the world insane, nerveless, dyspeptic or they are incorrigible and reckless; while the son of the porter that kept the gate learns his trade, gets a robust physical constitution, achieves

high moral culture, and stands in the front rank of church and state. Who are the men mightiest in our Legislature and Congress and Cabinets? Did they walk up the steep of life in silver slippers? Oh, no! Their mothers put them under the tree in the shade while they spread the hay. Many of these mighty men ate out of an iron spoon and drank out of the roughest earthenware—their whole life a forced march. They never had any luxuries until, after a while, God gave them affluence and usefulness and renown as a reward for their persistence. Remember, then, that though you may have poor surroundings and small means for the education of your children, they are actually starting under better advantages than though you had a fortune to give them. Hardship and privation are not a damage to them, but an advantage. A clipper likes a stiff breeze. The sledge hammer does not hurt the iron that knocks it into shape. Trouble is a hone for sharpening very keen razors. Akenside rose to his eminent sphere from his father's butcher shop. Robert Burns started as a shepherd. Prideaux used to sweep Exeter College. Gifford was a shoemaker; and the son and daughter of every man or woman of toil may rise to heights of intellectual and moral power if they will only trust God and keep busy.

The weary toiler, then may thank God and press on. There is nothing like having plenty to do. It is only those who are tired that know how sweet it is to rest, and only those who have something to do and keep at it get the sweetest juices out of life, win the grandest triumphs in death. A certain writer has beautifully said:

I see a pool of water in the country, and I say; "Thou slimy, fetid thing—what does all this mean?" "Oh," says the pool of water, "I am just stopping here." I say to the pool of water: "Didn't I see you dance in the shower?" "Oh, yes," says the water, "I came down from God shining like an angel." I say to that water: "Didn't you drop like a beautiful gem into a casket of other gems as you tumbled over the rock?" "Oh, yes," says the water. "I sang all the way down from the cliffs to the meadow." I say again: "Didn't I see you playing with those shuttles and turning that grist-mill?" Oh, yes," says the water, "I used to earn my living." I say again: "Then what makes you look so sick? Why are you covered with this green scum? Why is your breath so vile?" "Oh," says the water, "I have nothing to do. I am disgusted with shuttles and wheels. I am going to spend my whole lifetime here, and while yonder stream sings on its way down the mountain-side, here I am left to fester and die accursed of God because I have nothing to do." Sin is an old pirate that bears down on vessels whose sails are flapping idly in the wind. The arrow of sin has hard work to puncture the leather of an old working apron. Morning, noon and night, Sundays and week-days, thank God for plenty to do.—*Raleigh Christian Advocate*

Think, and Say "No."

Dare to say "no," when you're tempted to drink,
Panse for a moment, my brave boy, and think,

Think of the wrecks upon life's ocean tossed;
For answering "yes," without counting the cost.

Think of the mother who bore you in pain,
Think of the tears that will fall like rain;
Think of her heart and how cruel the blow,
Think of her love, and at once answer "no."

Think of the hopes that are drowned in the bowl,

Think of the danger to body and soul,
Think of sad lives, once pure as the snow,
Look at them now, and at once answer "no."

Think of a manhood with rum-tainted breath,
Think of its end, and the terrible death.

Think of the homes now shadowed with woe,
Might have been heaven, had the answer been "No."

Think of lone graves both unwept and unknown,
Hiding fond hopes that were fair as your own.

Think of proud forms now forever laid low,
That might still be here, had they learned to say "No."

Think of the demon that lurks in the bowl,
Driving to ruin both body and soul.
Think of all this as life's journey you go,
And when you're assailed by the tempter, say "No."

—Selected.

Quarreling.

Quarreling is one of those detestable evils that pervades almost every phase of human society. Seemingly no sanctuary is too sacred, no temple too holy for its brazen face. Yet how strange, how absurd, how unreasonnable it is to think that a man or woman who lays any claim to sober judgment and reason will indulge in it! Did you ever think how foolish, how nonsensical, how sinful it was? Did you ever know any good thing to result from it? Doubtless you never have and never will. Why? Because it is of satan and no good can come from that source. Again quarreling is indulged in during a mad, abnormal, passionate state of the mind. Think you that much logic can be used in such a state of being—that any chain of argument can be kept to? Can a mad man reason, or demonstrate with any degree of satisfaction? There can certainly be nothing gained from harsh and unpleasant words. On the other hand they cause many a heart ache, many unhappy moments, many a bitter tear even after the words thus spoken have died away in the distant past and have been forgotten by the one who spoke them.

From the above we would draw two conclusions. If we do not wish to appear very small and ridiculous, and make ourselves the laughing stock of those around,

had we better not keep our tongues to ourselves when we are out of sorts—in a mad state? Again if we do not wish to make it very unpleasant for ourselves and others around, is it not best to refrain from harsh words and bitter phrases? The more one indulges in such, the more readily will one give way to it.

If the reader will promise, God being his helper, not to speak a cross word to any one for the next two years to come and then keep that promise the writer will assure him, from a personal, experience and observation that he will thereafter have very few occasions for cross words and this will be a different world to such an one afterwards. Try it.

J. O. ATKINSON.

THE PASTORS' PAGE.

"Plan your work, and work your plan."

From Holland.

Yesterday, the 2nd Sunday, was very pleasantly, and I hope profitably spent by the writer. I started out early desiring to imitate the Master in trying to do good. First I visited a distressed Alliance and Christian brother and tried in a way best known to him, to assist in lifting the burden that pressed him down, to make him happier and realize the joy in my own soul that follows the performance of a Christian duty. Next I visited a sick Alliance brother, met a warm reception at his home, and had a most agreeable interchange of thoughts. My time passed most pleasantly with him and his family—wife and daughter. He was not considered ill, but was suffering from exhausted nature and the infirmities that are common to old age. Although a Baptist family, they were very kind and would have strained me to spend the day with them, but my natural brother, who lived near was unwell, and I left with some reluctance, to go to see him. I spent a few hours with him, and as I always do, enjoyed the stay, till about 3 o'clock, when we went to hear Bro. H. H. Butler preach Miss Wortley Sinner's funeral at Daughtrey's Station. Wortley was a worthy member of Cypress Christian church. Bro. Butler gave us a good sermon and many sympathizing friends were present to pay the last tribute of respect and console the sorrow stricken family.

R. H. HOLLAND.

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Windsor, Va., Letter.

The first Sunday in June I held the quarterly meeting for the church at Mt Carmel, preaching both Saturday and Sunday to a very attentive congregation. The

communion service was pleasant, and all who waited upon the Lord had a blessed opportunity of becoming more spiritually minded. As we draw nearer to God during these precious meetings we will not only become reconciled to Him, but our love for each other will get stronger, and the cause of Christ, which we profess to love so much, will be advanced.

Saturday night was passed at the home of Dr. J. J. Duck, with him and his interesting family we had a delightful stay. We are hoping to see, before a great while, him and family members of the church, to know that they have consecrated themselves to the service of God. This would exceedingly gladden the hearts of many relatives and friends. May the sweet inspiring, inviting spirit of the Gospel of our Lord Jesus Christ continue to work upon the souls of men until every one shall be sound, until they enter the fold of which Jesus is the great watchful, careful, loving Shepherd who will enable them to live in green pastures of religious joy, and will lead them beside the still waters of tranquil beauty and perpetual glory; where not a ripple shall be seen nor a dashing, surging wave trouble the soul. Into His Vineyard the Master invites all men, and He is waiting, patiently, lovingly waiting, to welcome them in. Who, who will come in, will come in, will come in to-day?

The Christian who looks farthest and longest at the beautiful and sublime in nature, sees more, understands more, and loves its author more than he who looks indifferently upon inviting fields for investigation and study. So many who can look, see, and live, but they will not take the time, the patience, nor the thought to look for the exceeding great and precious promises of Jesus. "Search the Scriptures for in them ye think ye have eternal life, and these are they which testify of Me." Sin invites you to look the dark and dangerous way which leads to eternal death. This black, dismal way offers wages, but not the kind of wages you need, not the kind you want. No, no, you want something better than that. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Yes, that is what you want, eternal life. Will you have it? You can if you will. Eternal life, O, how comforting the thought! A thought grander in its contemplation than all others combined. Eternal life; what eternal hope clings to these immortal words! Eternal life; how it inspires the believer as he passes to his home beyond the starlit sky! Eternal life; the life the child of God expects to live when he bids farewell forever to this changing, mortal life.

Rev. R. H. Holland preached for me at Isle of Wight Court House first Sunday in June. His visit was greatly enjoyed, and the congregation glad to have him

preach for it. On our return to Windsor Bro. Holland met us, where we had a short but pleasant conversation. This Brother is now one of the oldest ministers in the E. V. Conference, but looks well, very well, and strong for his age, and I am glad to know that he is still able to preach the Gospel. He has done much for the cause of Christ, and has been a faithful and true friend to his church. Several houses of worship have been built through his efforts. May he be given many more years to work for Jesus on earth before he is called to his reward in Heaven.

J. T. KITCHEN.

June 16th, 1891.

From the Virginia Valley.

DEAR BRO. BARRETT:—I see that my last article for the SUN either went astray or found the waste basket, so I venture again.

In regard to the death of Mother Kingree, she was the oldest member by service, perhaps, in the Shenandoah Valley, having been over sixty years in the church. Her age was 84 years and some days. She died as she had lived, loved and respected by all who knew her; and although deprived of the sanctuary privileges by age, yet at each communion we went to her home and carried the emblems to her, and at such times she was filled with joy and longed to go home.

Our communion at Linville was a very solemn and joyful service. Congregation very large, and deep feeling of Christ's presence. One thing that has tended to make each of these last services more particularly enjoyable has been the presence and assistance of one or more of the deacons of our sister churches. Being very anxious to start the same evening for home in Pa. we omitted afternoon services, and at 3.00 p. m. met the congregation at Edom where four dear ones were baptized. Hastily dismissing the audience we hurried back to Col. Sipe's for a change of raiment and our satchel and when just ready to say good by the train passed the station and we were left. May we learn a lesson from this disappointment Monday morning found us at the station on time, and off we go for a three hundred miles ride up and down and through mountains, across large rivers, and over fertile plains. A description of the trip would not be of sufficient interest to publish so I omit, only to say that on Tuesday evening at 8 o'clock I stood at my door where nine months and four hours before I had said good by to weeping wife and children. God in his mercy had spared all of our lives, and thus we were brought together again by His loving care and protection. The voice almost failed through emotion to give utterance to the feelings of our hearts as we knelt together once more around the family altar. Oh, brother, sister, have you an altar of prayer in your home where you gather your children around your knee, read them the word of God, and then bow together at the mercy seat and implore the blessings of God upon them? O, for more family religion! Some people can be very earnest for the salvation

of other people's children, pray for them, plead with them and talk to them, who never say a word to their own or even offer up a prayer for their salvation in their homes or in their children's presence. Time quickly passed and before we were aware the day was at hand for our departure. One sad incident that made the leaving much harder was the accident to my youngest son, who about six hours before I left was struck on the head by a large rock that fell in one of entries of coal mine where he was employed causing a fearful scalp wound, but fortunately did not injure the skull, had it struck him fairly on the head it would have certainly caused his death. With sad heart we said good by to the dear ones, and with an earnest prayer to God for their safety during my absence, I leave home at 3:30 p. m. Friday, June 4th and after an all night ride across the towering Allegheny mountains, I find myself at 5 a. m. on the 5th, at Shenandoah Junction, Va. A few hours later, and we are crossing the trestle, where a few days before two large trains had collided, causing one of the most fearful wrecks ever known on that line of road. A great mass of debris was still lying there and under it there was supposed to be six men, who had been known to be on the train a short while previous.

Saturday night found me at Leaksville, where many loving friends were waiting to extend a cordial greeting to their pastor on his return. Congregations were large, and the spirit of the services encouraging. While in this neighborhood I heard of a minister that wanted employment so badly as to offer his service for just one half the amount the church has usually been paying. This is one of the causes why the salary of our ministers is so small, though I have no doubt but what the Church that employs such a pastor will pay for all they receive full value.

"Every man hath his price," was an exclamation of one of England's wisest Statesmen and I have no doubt but it is true.

Many men go on the market that we think from appearance to be worth much but when the proper estimate is made of their true worth, are found to be "shoddy," and "dear" at any price.

In the mining regions all such characters are termed "blacklegs" or "scabs" while there may be circumstances that justify them, in refusing to stand by their fellow-men, in struggling for a better compensation, at the hands of their Employers: yet I can conceive of no excuse to justify ministers in trying to undermine their fellow men, and work themselves into a position of great responsibility and honor by offering to do the same work for so much less than their predecessors had been receiving. I thank God to day that I have never knowingly had anything to do with any movement to secure any position in the church at the expense of my fellow laborers. Indeed I have had no need of making such an effort had I been ever so much inclined; for I have always had more

much more—work offered me than I was able to do, I refer by way of illustration, to my work in this state. The church at Leaksville being without a pastor, some years ago, opened a correspondence with the writer and as a result I paid them a visit and held a few services with them which resulted in the addition of eighteen of the very best young people of Page Co to the church. Since then I have continued to serve them and such other churches as have asked for my

services, until this spring I found myself serving thirteen congregations as pastor, and all have come to me unsought and unasked. So will it be with every worthy minister of the Christian church who will feed his people on bread and not give them a stone, and who will preach Christ and him crucified, and not spend his time and strength in proselyting from other churches. May the Lord pity all such!

A few days of the following week were spent at Shenandoah City, one of the most promising boom towns of the entire state. It is my fond expectation that soon we will have a flourishing organization there. Indeed we have the numbers there now, and but for a bad blunder made some years ago, we might have the strongest church there. Alas we are all fallible but we need not be devilish with it. Mistakes and blunders can be overlooked or forgiven if connected with a spirit of humility, but are hard to live down or overcome where haughtiness and malice are among the chief possessions of the actors. A few nights service to crowds of anxious hearers and we were off for a view of the landscape from the mountain tops. I have been all my life accustomed to mountain scenery but never saw the equal of what was seen from the Massanutton mountain midway between Shenandoah City and Harrisonburg. Two beautiful valleys spread out at our feet hemmed in by the Appalachian range on the east and the North mountain on the west. What feelings of solemnity and reverence fill the soul by such visions of God's power and love. Night brought me within the bounds of the Antioch congregation where the remainder of the week was spent in house to house visitation, and is being continued the present week in the part of the membership living the most remote from the church house.

Sabbath congregation in the morning was good and in the afternoon much better. Here we have some of the best workers that I know of in the Valley. The present S. S. Superintendent lives at least eight miles away and yet he is always at his post. O, for more C. H. Swanks! While he finds it possible to be present every service, I was sorry to be informed of some who could only arrange to be present once in a month. Yesterday was county court day and for the first time I visited the county seat during court week and was really astonished at the vast multitude of people there. One of the officers of the church took the opportunity to introduce me to many of the membership of our church that I had never met at church, but they could find it possible to be present where the multitude was. Alas, when will as much of an effort to enrich the spiritual as the earthly be put forth!

And now having very hastily rushed over the ground of my travels, and tried to catch up with my correspondence, and the church news brought forward to date, June 17, I lay aside my pen hoping to take it up again at least for a brief note of passing matters each week for the remainder of the conference year.

Dear brothers and sisters of the Christian church, will you not spend one hour in earnest prayer to the heavenly Father in behalf of our editor in his affliction, that if it be God's will he may be restored speedily to health. "The faithful effectual prayers of a righteous man availeth much."

Adieu,

D. A. BARNEY.

Lees Ferry, Va.

The Christian Sun.

THURSDAY, JUNE 25. 1891.

REV. J. PRESSLEY BARRETT, D. D., Editor.

EDITORIAL PARAGRAPHS.

An excellent article that on our second page from the pen of Dr. Maple. His many friends South love his articles.

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Let us hope and pray for the speedy restoration of the editor of the SUN, that he may soon be able to resume the quill at his usual desk.

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We call special attention to Dr. Herndon's letter on first page. We hope all our readers will carefully read what he has to say, consider it and act accordingly.

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If any are disposed to criticise our work on the SUN, all right. We are doing the best we can. Renewals for subscription, and new subscribers are still in order, however.

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What has become of Bros. C. C. Peel and N. G. Newman? The readers of the SUN would doubtless enjoy an article occasionally from their pen. Let us here from you brethren.

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When ordering your address changed, always give your former address as well as the one you wish it changed to. In doing so you save yourself some annoyance and us a great deal of trouble. Please remember and do this hereafter.

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The railroads will give reduced rates to the Sunday School Convention which meets at Catawba Springs in July. Let every one who can do so come, and let all those whose names are on the program come prepared for their work.

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Dr. J. P. Barrett, editor of the SUN, was with us a short while this week. He is somewhat improved. He left Wednesday for Buffalo Lithia Springs, where he will remain some weeks. He has our sympathy and best wishes. Let us hope for his speedy recovery.

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Rev. B. Cade has retired from the editorial management of the *Progressive Farmer*, the Alliance organ of this state, and Maj. F. P. Duffy of the *Wilmington Star* will take charge. Bro Cade has given the farmers a live and interesting paper and we regret his retirement from the editorial chair.

"What is Religion?" is the name of a new book recently gotten out by the Scott Pub. Company, N. Y. The book consists of sketches of the life and labors of Thomas Dixon, jr., and an outline of four sermons upon the subject which the title of the book bears. The book contains some excellent thought and happy illustrations, but Tom Dixon has to be heard to be appreciated. The text for all four of the sermons was the same and was taken from James i. 27.

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Little Addie, the infant and only child of Dr. and Mrs. J. P. Barrett died June 18th, near Suffolk, whither her parents had taken her some time since. Little Addie suffered much and long, but has now gone where pains and sufferings are no more. She was 16 months and 25 days old. This is the fourth child the bereaved parents have lost and we extend our sincere sympathy. What lights these are upon the other shore and what links these form that binds the fond parents to the better land!

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A. C. Melke, a wealthy member of the Baptist church died in Asheville shortly since. In his will Mr. Melke leaves \$25,000 to Wake Forest College, the Baptist school at Lumberton, \$15,000; for aged and infirm ministers, \$6,000; to the Baptist orphanage at Thomasville, \$5,000; and the Baptist Female University, \$500. Mr. Melke came to this country from Germany some years since unable to speak a word of English. He located at Lumberton, Roberson Co, N. C., which was his home at the time of his death, but had also a beautiful home at Asheville.

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In last weeks issue of a certain religious paper published not a hundred miles away we noticed something right amusing to say the least of it. In said paper are three articles, in succession. The subject of the first two is a certain distinguished divine of much fame and wide reputation. The first article speaks in terms not very complimentary to, and gives many adverse criticisms upon, the brother in question. The second article is equally vehement in its praise and commendation of the same brother. While the third article is by that distinguished personage himself giving another brother quite a round because of some things that other brother had said about him and calling the other brother's charge "a little church in a country town," etc. Such as this may do for politicians, but is it very becoming to church pastors? A strange world and a strange age this!

Sunday School Convention.

As the day for the meeting of the Sunday School Conventions is approaching we hope a few suggestions just here will not be altogether out of place.

I. These Conventions are in the interest of of the Sunday School. The nature of the Convention is two fold. First, there is important business pertaining to the Sunday School to be attended to—reports from the different schools as to progress, finances,

etc. Second, an exchange in, and discussion of ideas and methods pertaining to the management of Sunday Schools.

II. It is desired, by means of these Conventions, to get together once a year at least as many Sunday School workers and those interested in this noble work as possible that the best methods possible for conducting the schools may be obtained. In short, to awaken enthusiasm and keep alive interest in Sunday School work is no small part of the advantages to be derived from the Convention.

We think from the above points two facts are plainly evident and two conclusion necessarily follow, viz., that all who can should attend the Conventions, and, last, but by no means least, all whose names are on the program should go to the Convention prepared for the work.

There are a very few speakers in the world who can do their duty, do themselves credit and their audience justice with an impromptu speech. In fact is it not a little presumptuous on the part of a speaker to "speak off hand" when due notice and full time have been given to the speaker for preparation? Another thing just here has occurred to us as savoring of presumption, and that is, for a speaker to rise, make an apology about not being prepared or not having much to say and then proceed to speak. In the first instance seeming to say "I am not prepared now but if I was I would speak eloquently and powerfully" and as for the "not having much to say part"—well—the audience will be very likely to find that out.

It is desired to make the Convention interesting and beneficial. This can be done if those who have a duty to perform go and go prepared to perform that duty.

The great reason why our public gatherings, Conventions, District Meetings, etc., are not more interesting and more largely attended is because so many of those whose names are on the program either fail to attend the service or go unprepared.

J. O. A.

Better Citizenship.

The American Institute of Civics located in New York City sends out a circular which we wish to call attention of our readers to—especially the ministers. The request in the circular is to the effect that at the service or meeting nearest to the 4th of July the minister or speaker will preach or deliver such an address "as will enforce the necessity of developing right character as the only sure basis of good citizenship and good government." The truths set forth in the circular are so self-evident and so forcibly put that we cannot give a better idea of them than quoting. The following are some paragraphs: The wholesome changes sought

The Great American "Scare-Crow."

BERWYN'S LETTER.

What is a "scare-crow?" In Virginia the crow annoys the farmer no little in the spring time by pulling up the young corn as it comes through the ground, not that the crow desires the young plant, but he is after the grain at the root of the plant. To drive the crow off, the farmer has adopted the device of putting up what he calls a "scare-crow" at various points in his field to frighten the crows away—he makes a man of wood and dresses him in a horrid manner—all to frighten the crows, and in many instances it has worked admirably, keeping the crows scared and consequently out of the field.

On a larger scale the American people have been doing the same thing in another kind of field for the last thirty years—that is certain "political farmers" have used the Negro as a "scare-crow" for the people, and it is amusing to see how the similarity between the two cases runs. These political farmers, like the crow, do not care about the real plant (Negro) but they are in fact working to get a bite at the grain—the Negro's support at the ballot box, or the opposite.

Among our Northern friends they make a "scare-crow" of the Negro to drive the masses away from certain measures, while in the South the same thing is done in another direction. Spring a new issue, as for instance Prohibition, or the Farmer's Alliance movement, and at once the Negro is put up on the political field as a "scare-crow," to keep the people from catching on to the new movement. In this way the Negro has been made a sort of "Jack-Screw," to force the masses to go the way the politicians wish them to go both North and South. We submit that this is wrong before God and unjust to the people of the North and of the South—white and black we need no "scare-crows," in the political or religious fields of America—we want sober-sided, honest and deliberate consideration and discussion—we want the people to be intelligent, and to act on honest convictions, and this is as true of one section as another—of the North as of the South.

We want to take down these "scare-crows" and enlighten the people that they may act wisely, patriotically and bravely for the right.

The Negro was pushed to the front in politics too fast—far beyond his qualifications, all to gratify unscrupulous men, who were greedy of gain and fame.

Now what are the facts in the case? Have the Negroes been benefitted by their connection with political parties? I think not by any means. As the Rev. S. J. Barrows says, "for the next twenty years the hoe is going to do more for the Negro than the

ballot," and I verily believe that all true citizens will do their utmost to lead the colored man in the direction of the hoe, rather than in that fearful vortex of ruin—politics.

If the over-anxious friends (?) of the colored race will let them alone, politically, and do all they can for them in the way of moral, spiritual, intellectual advancement, then we shall see a brighter day for the colored people and a period of harmony between the whites and blacks. Efforts to give the colored people supremacy in the South, politically, must not only fail, but result in doing harm by disturbing the good feeling which otherwise would exist between the two races. All true friends of the colored people will, I believe do at least six good things for them:

1. *Help them to get good schools for their children.* "If the white people," says Dr. J. L. M. Curry, "do not elevate and educate the Negro, morally and intellectually, the Negro will pull the white man down by the weight of his own weakness." It is a work then of self-protection and preservation.

2. *Do not try to legislate him into good citizenship*—that cannot be done—he must be educated in the schools and by the examples and influences of good people to reach a high standard of true citizenship for himself.

3. *Encourage him in economy*—not in mean stinginess, but in real Christian economy.

4. *Encourage him to be liberal in mind and in pocket* toward all benevolent institutions, for they are blessings to the human family both white and colored.

5. *Lead him as far as possible from sectionalism*. Strife cannot make the race better, or enhance the prosperity of the country in which they live with us.

6. *Let us hold them to account for their conduct* on the same moral standards that we have for ourselves. As long as we condone offences in them because of their former condition of servitude, or any other plea, just so long we shall help to keep them down morally. Let us make them feel that we expect much of them in the way of good conduct, and when we get them to breathe a good, pure, moral atmosphere, we shall have made a long step forward toward the solution of this race problem.

7. *Do not use him any more as the political "scare-crow" of this great people.* We do not need this class of "scare-crows" any more. It is singular that designing men have been able to use the colored people for so much evil, while the good men of our land have so poorly succeeded in using them for good. There must be mismanagement and ignorance somewhere, and it is time that the Christian people of this country were looking into the matter, for we must do some good with this race, or much harm will be done, for he is going to be a power in

the land. In 26 years the colored people have amassed from \$150,000,000 to \$200,000,000 of property, and that under the most favorable conditions. Now I argue that if this power and wealth is to be used for God and the welfare of human society, the Christian people of the South and the North must work together to keep the Negro under the powerful influence of the gospel of Christ.

BERWYN.

Resolutions of Respect.

Whereas, It has pleased the Supreme Architect of the Universe, to remove Bro. R. A. Ricks (Past Master) from this earthly temple to that Celestial Lodge above: Be it resolved—

1st, That we bow in due submission to the rap of the death gavel that calls him up, and as obedient faithful workmen, say to the supreme Grand Masters' will, "So mote it be."

2d, That we lose in Bro. Ricks an earnest, zealous, affectionate and trusty craftsman, one always found at the post of duty endeavoring to spread the cement of brotherly love and unity.

3d, That we extend to the bereft consort, our fullest sympathy and condolence, and admonish her to remember this is only another link in the chain that binds her to her God; now his companion.

4th, That these resolutions be spread upon the records of this lodge, be published in the *Southampton Democrat*, *Suffolk Herald* and *CHRISTIAN SUN*, a copy be sent to the bereaved family, and that we wear the usual badge of mourning for thirty days.

R. H. STEPHENSON,
E. S. ELEY,
J. R. KNIGHT,

Com.

W. H. DABNEY, Sec.

What has your church done for the education of young ministers? While there have recently gone out from Elon College, graduates, to preach the Gospel, a class of ten more remain, who must be supported and aided in their work of preparation for the same great work and there are quite a number who are yet to enter, and they, too, will need assistance. All this means that every church in the Convention needs to be aroused to do its full duty in giving aid to this worthy and most necessary work. Will you see that your church does not neglect this matter? We must not hold the ministry back in the ranks of the ignorant. It must lead. To do so, it must be educated and consecrated.

Extension of Sale of Tickets.

The Richmond & Danville, R. R., will extend the limit for selling tickets to Morehead City, and return on account of Teachers Assembly now in session at that point and tickets will be sold each day until and including June, 27th, 1891.

to be effected in affairs of legislation and in the matter of intemperance and kindred evils demands a work involving something more than the mere enactment of law. Statutes, however just and wholesome in the absence of supporting public sentiment will be partially or wholly inoperative.....

If this be true, the prime object of those who seek the permanent cure of any evil threatening the common weal should be to arouse such an intelligent and permanent public sentiment as will prove strong enough not only to secure righteous enactments, but having secured them to compel their enforcement.

Good government with its attendant blessings will follow good citizenship and good citizenship must be the outcome of right character.....

We hope our ministers will consider the above and act accordingly. What the country needs to day is a higher, nobler moral sentiment.....

PERSONALS.

STALEY.—Rev. W. W. Staley of Suffolk is on a visit to his family near Franklinton N. C., this week

OWEN.—Hon. William D Owen of Indiana a member of the Christian church has been appointed Superintendent of Immigration by President Harrison.

YARBORO.—We hear good reports from Rev. D. R Yarboro who is teaching in the lower part of Wake Co. He is much liked by his patrons and is meeting with much success. He has our best wishes.

WEBB.—If any of our readers have a copy of the SUN issued before the war containing a sketch of Dr. Robt. H. Webb by Dr. Burgess, you will confer a great favor by sending the same to Joseph. P. Webb Suffolk Va.

KLAPP.—Rev P. T. Klapp of Youngsville gave us a very pleasant call 22nd inst., on his way from New Elam. Bro. Klapp is in fine spirits, doing excellent work and we enjoyed his visit very much and hope he will call again.

FOSTER.—Rev. J. L. Foster of the Raleigh church preached the annual sermon to the Workingmen's Relief Association of the R. and G. R. R. of this place. There was quite a large congregation present and we hear that the sermon was good and much appreciated.

NEWMAN —His many friends will regret to learn that Prof. J. U. Newman has been quite sick since the commencement at Elon. He writes, however, that he is much improved now and that rest and quiet are having a very savory effect upon his nervous system. He hopes to be entirely recovered soon.

Official Notice.

The North Carolina and Virginia Christian Convention will meet with the church at Catawba Springs, Wake Co, N.C., Tuesday, July 21, 1891, in its 10th annual Session. All delegates and visitors who will attend please notify Bro. J. A. Franks, Raleigh, N. C. He is chairman of the committee on arrangements, and desires that you communicate with him, and he will assign you a home. All will be met at Raleigh. Please notify him what date you will arrive. All speakers whose names appear in the programme are earnestly requested to be present with prepared speeches on subjects assigned them. We hope that every School in the Convention will be represented by delegates. You are earnestly requested to send up the assessment made by the last Convention, it is only one cent per quarter, four cents per member for the year. Please do attend to this. It is absolutely necessary that we have a Convention Fund. The officers of the Convention hope to have a large attendance of the ministers. Catawba Springs will receive you with open arms and give you a hearty welcome. Your presence will add much to the success of the convention. Arrange your work so you can attend.

Fraternally yours,
JAS. L. FOSTER,
President.

Suffolk Letter.

J. J. Lincoln and wife of the Va. Valley, are visiting Mr. Elisha Everett and family in Lower Parish in this county and will spend some time with them. Mr. Lincoln is a successful principal of a good school at Port Republic in the Valley and the time may come when we could offer him inducements to come east and conduct a good school. He is a staunch member of the Christian church and will always find a welcome in our midst. He and his family will spend several weeks longer with their friends.

Little Addie, infant and only child of Rev. Dr. J. P. Barrett and wife, died at Mr. James Brittain's on June the 18th, 1891, after a lingering illness of more than four weeks. All that parental care and love and medical skill could do proved unavailing. Yielding to the dreaded monster, death, in the early morning, both of day and of life, her gentle spirit sped away to be with the dear little ones who have already preceded her to the spiritual house not made with hands. All words fail in bereavement except the words of Jesus: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of Heaven." The many readers of the CHRISTIAN SUN will no doubt sympathize with the editor and his companion in the loss of their dear babe. Mrs. Barrett has watched day and night at the bedside of the little sufferer for these weeks but no watching is too long or hard for love. But now that she is gone from them, resignation becomes true Christian hearts. Funeral service on Friday 19th, her mortal remains were laid to rest beside those of the dear ones gone before. Peace

be to her dust and the peace of God be in the bereaved hearts.

Little Azzie, only and infant daughter of Mr. and Mrs. J. A. Eley, died on Sunday evening June 7th, 1891, after a brief illness and was buried on Tuesday, June 9th, after funeral service by the writer at the home of her parents. Azzie was a bright and promising child and her death was a severe blow to her parents. An only child fills the largest place in the heart and home of human experience, and this dear one was not an exception of the rule. But all that is done unto children in faith and with a scriptural understanding of parental obligation is as if done unto God: "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." Children belong unto the kingdom of God: "for of such is the kingdom of heaven." The dear little image of God is translated from the home and love in earth to the home in Heaven. May the Savior of the loving babe be the Savior of her grief-stricken parents, and may they be as certain to reach the home where Azzie lives.

Death has claimed another for his prey in the decease, on June 19th, of Eloise Elizabeth Ward, second daughter of Charles E. and Julia, his wife, in her fifteenth month. Heaven will be peopled with the pure and the good and among the mighty host will be many precious infants whose death has caused many a pang but whose welcome in glory will thrill with endless joy. So may the reunion in Heaven with Eloise be the eternal consolation of these now bereaved hearts. The funeral service was conducted from the home on Saturday evening at 5 o'clock. Beneath the sod her form was laid but her spirit went to God who gave. The only consolation for bereavement is in the hope of the resurrection and reunion in Heaven.

Gentle showers and hot June days have added greatly to the prospects of the growing crops in this part of the state. Autumn may see fields and orchards richly laden with the products of the earth and the industry of man. Thus may we learn to labor and wait in the gospel field. Spiritual seed-sowing and fruitage are just as certain in their relations as those of the earth. God will bless the labors of our hearts as well as those of our hands. There is a real spiritual world in which we may trust and labor with the hope of a sure reward. The Heavens over it are pregnant with waters dripping from eternal clouds whose lightnings are the smiles of God and whose thunders are the voices of his boundless love in Christ. On the wounded soul these waters distil as the gentle dew on the mown grass, and on the growing life they fall like April showers on a field of living green. Under these showers of blessings we will work and wait and by the light that comes to us through the parting clouds we will walk in faith until we reach unclouded day.

W. W. STALEY.

June 22, 1891.

demarcation DREN'S CORNER.

DEAR CHILDREN:—How much different the week looks this week. It makes us feel as if we hear from so many, and such encouraging letters too. I would be so glad if it was only possible for me to see all the bright and happy faces of the members of the BAND. I have seen and know a few of you, but I love all of you, and I hope to meet every one whose name appears in this Corner in this world or the next. One of my friends of whom I told you last week writes to you herself this week. Read what she has to say. Dear Children, how sad you all will feel this week when you read the SUN and learn that Uncle Barry and Aunt Minnie are grieving over the loss of their precious little jewel—dear little Addie, who died last Thursday morning. She had fulfilled the mission on which God sent her here and now Jesus has taken her to be with him, and some day Uncle Barry and Aunt Minnie will be there too, and then will know no more parting. Let us pray for the sorrowing ones, and may we all realize how important it is for us to become Christ-like that we may in the life to come enjoy eternal peace. Trust God and do his will.

Cordially,
UNCLE TANGLE.

June 19, 1891.

DEAR CHILDREN OF THE SUN:—I have enjoyed your letters very much for a long time. Now I feel that it is time for you to know that you have given me pleasure. There is a poem somewhere in which I find these words,—

"If your work is made more easy
By a friendly, helping hand,
Say so."

If we could always remember to speak the little word of kindness, how much happier we might be. School is out. Vacation is upon us. O how happy we all are! Our minds are full of plans for a good time. Now look into my eyes every one. Bless your sweet lives. Who are you planning so much pleasure for? Are you planning something sweet for mamma, papa, brother, sister, or for that little boy or girl who is poor or sick or lame,—something for that old gray-haired, man or woman you know. They were once boys and girls just like you, and O how they love you. How they love to see you happy. If they can do anything for you how gladly they do it. Yes, I see your question in your eyes. You are saying: "What can I do to make any one happy?" You can do all there is to be done. Just love them. Yes, and seek some way however small to show your love. Let me give you a little plan that will show you a few of the ways to show your love,—

It was only a look! but it gladdened the heart
Like sunshine after rain;

It was only a word! but it healed the smart,
And the face was in smiles again.

It was only a tear! but it swept away
The barriers pride cast up,

It was only a prayer, but it sweetened all
The bitterness of the cup.

O happy thy lot! Because of these

The Master will say of thee;

"She hath done what she could." It is enough,
"Inasmuch as ye did it to me."

Let us join hands and say, "God helping me, I will try to find happiness in the true way—by making others happy. Let this vacation be the happiest we have ever known."

From one who loves you,

A. HOOSIER.

CHURCHLAND, Va., June 14, 1891.

DEAR UNCLE BARRY:—I am a little girl seven years old. And I wish to become a member of your band if you will let me. Enclose please find one dime for the band. I will close with love to you and Aunt Minnie and little Addie.

Good bye,

ANNIE GERTRUDE GRIFFIN.

To be sure we will let you be a member and do gladly welcome you to the BAND of cousins. Write to us often.

VICKSVILLE, Va., June 16, 1891.

DEAR UNCLE BARRY:—I feel hardly competent of writing a letter to the Corner but am anxious to do something to help the little workers. I have been waiting until I could write a letter with my own hand. I think this will find its way to the waste basket. Our school closed May the 30th. I love our teacher very much, her name is Miss Ellen M. White. I send ten cents to the BAND. I will close with much love to Aunt Minnie and little Addie.

Lovingly,

MARGARET R. WORRELL.

Margaret, we give you a hearty welcome, and hope to hear from you often now that you find you are able and willing to do all the good possible.

VICKSVILLE, Va., June 16, 1891.

DEAR UNCLE BARRY:—I thought I would write you a few words as I have never written before. I am a little girl 7 years old. Mamma and Papa belong to the Christian church at Johnson's Grove and I hope I will some day. Our pastor is Rev. J. W. Barrett. I like him very much. I must close by saying please excuse bad writing add poor composition. Much love to Aunt Minnie, little Addie and the workers. I send ten cents for the BAND.

Yours lovingly,

SALLIE M. WORRELL.

Good for you Sallie. We are glad to have you, and may our Father in Heaven protect and guide you to a bright Christian experience.

ALTAMAHAW, June 18, 1891.

DEAR UNCLE BARRY:—Here I come asking permission to join the happy BAND of cousins. I attend Sabbath school at Bethlehem church. I enjoy going there ever so much. We have a large school in attendance. We have a Band of Hope organized at Bethlehem; quite a number have joined, and the Band anticipate having an entertainment next Saturday night at Bethlehem. I am a member of the Band, and I have a recitation entitled—"Left Unsaid." I am a member of the church and hope you will all pray that I may be a faithful worker for the Lord. I send one dime for the BAND.

Your little friend,

MAUDE MORTON.

Come on Maude, we welcome you and hope you will find our company very agreeable.

YOUNGVILLE, N. C. June 16, 1891.

DEAR UNCLE BARRY:—As I have not written to the Corner in some time I thought I would write today. I was very glad to see so many nice letters last week. My school has closed. I was very sorry. I always tell sad when school closes, because we have

to part from our dear teacher and school mates. My mission hen is getting on very nicely, she has ten little chickens. I have sold four chickens for seventy cents and have seven more nearly large enough to sell. I will answer Mattie White's question: The longest verse in the Bible is in Esther the 8th chapter and 9th verse; the longest chapter in the Bible is 119th Psalm. I will ask a question: Where is the word coffin found in the Bible? Enclosed find one dime for the BAND.

Your little niece,

NORA WILLIAMS.

We welcome your letter this week, am pleased that your mission hen is doing so nicely.

DOLES, Worth, Co., Ga., June 13, 1891.

DEAR UNCLE BARRY:—Through the kindness of my teacher I have just read a copy of the CHRISTIAN SUN, the first one I ever saw, and was so well pleased with the Children's Corner I thought I would write. I live down in south west Georgia and I am a real wiregrass girl. We have a flourishing school in Doles of fifty pupils, with Prof. A. P. Fuquay as principal. I enjoy going very much, especially when we have such a good and kind teacher as we have had this year. We are having vacation now, and of course a jolly time. I wish some of the Carolina cousins could see our level country, I expect it would be quite as interesting to them as the mountains would be grand to me. Mamma likes your paper very much and thinks she will subscribe soon. I send a dime for the BAND. If I see this in print perhaps I will come again.

Lovingly,

C. C.—.

We are glad to hear of your appreciation of the SUN, and that you enjoy the work the BAND is doing. Write again.

WINDSOR, Va., June 17, 1891.

DEAR UNCLE BARRY:—I will write to our Corner this pleasant morning, and tell the cousins of my pleasant visit in Windsor. I am enjoying myself very much. I am attending the commencement here, and all know how much any one enjoys themselves on such occasions. I felt real happy when last week's SUN came, to see letters from the cousins. I am very sorry that Uncle B. and little Addie continue so sick. I hope if it is the Lord's will that they will soon be restored to health again. Uncle Tangle writes us such nice letters we can but love him. He seems like an old acquaintance. Vacation is here now, and I guess the cousins are enjoying it very much, I hope they are. But now, amidst all of our enjoyment we must not forget our Corner. I went to church Sunday and heard an excellent sermon by Rev. W. W. Sawyer. He is such a nice man. O, I like him so much. I cannot answer any questions, for I have no paper to refer to. How many prophets are there mentioned in the Old Testament? I cannot send a dime this time, for I gave the dime to another cause, will be sure and send it to our BAND next time.

Good bye,

PATTIE NEWMAN.

That is all right Pattie, if the dime was for the work of God and the "other cause" was a part of his work.

Notes From Washington D. C.

Children's day was celebrated in quite a number of our Churches of various denominations last Sunday, and the attendance was generally reported as exceptionally large.

The first annual assembly of the National Chautauqua at Glen Echo is now in full swing, having been formally opened yesterday afternoon. All of the contemplated permanent buildings are not completed, but the mammoth stone amphitheatre, with a seating capacity of 6,000 was by hard and constant work finished in time for the dedicatory ceremonies, and last night for the first time is completely illuminated by electricity.

Rev. Dr. Talmage, who delivered the dedication address spoke in his happiest vein, and seemed thoroughly imbued with the spirit of the occasion and he had spoken but a few minutes before his hearers all shared his sentiments. He was followed by Rev. Doctors T. S. Hamlin, Elliott, and S. H. Green. Those who heard the long meter Doxology with which the dedicatory services were closed sung by the entire audience and accompanied by the grand organ, will remember it for many a long day to come. It was a most fitting and impressive ending to the very interesting ceremony.

Rev. F. D. Power delivered a powerful and impressive sermon upon the sin of gambling, last Sunday night, taking the English Royal scandle which the American newspapers have unfortunately, devoted so much space to giving all the details of, as a text. "What an awful mess," said Mr. Power, "for the vision of a civilized world. What a fearful example this hereditary sovereign of a great people, this future head of a great established church, a companion of blacklegs, destroyer of youth, and traveling Monte Carlo. An earnest prayer should go up from the hearts of all Christian people that such a man may never come to the English throne. It is plain that the world has no conception of the extent and demoralizing influence of this vice. Through all grades of society and among all classes of the community, the horrible fascinating evil has spread until it is almost impossible to compass its dimensions. At one time the gambler was a mere blackleg, a creature unknown to virtue or to shame, sunk so low in the social scale that conscience was dead, and intelligence become mere cunning, a man wholly given over to dishonesty, trickery and falsehood. To-day princes indulge in this sin in the full view of nations. Merchants with earnest faces and courtly manners and pews in leading churches who would resent with scorn any implication of wrong doing, will take a hand in this business.... The axe should be laid at the foot of the tree. This wickedness should be condemned by law.

Washington, June 17, 1891.

Pharmaceutical Association.

For above occasion the Richmond & Danville Railroad will sell tickets to Morehead City, N. C., and return at following rates from points named. Tickets on sale July, 4th to 9th, inclusive limited returning July 15th, 1891: From Charlotte, N. C., \$12.90; Concord, 12.10; Salisbury, 11.55; Asheboro, 11.45; Norwood, 13.00; Greensboro, 10.10; Wilmington, 11.05; Wilkesboro, 13.40; Elkin, 12.60; Burlington, 9.40; Durham, 7.85; Oxford, 9.30; Henderson, 9.35; Raleigh, 6.70; Selma, 5.15. Rates from intermediate points in same proportion.

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A Little Extravagant, but Pointed.

If any skeptic should ask: "But can delicate women endure the hardships of a college course of study?" it is a woman who ingeniously turns the flank of the questioner with a covert sarcasm at her own sex: "I would like you to take 1,300 young men and lace them up, and hang ten to twenty pounds of clothes to their waists, perch them up on three-inch heels, cover their heads with ripples, chignons, rats and mice, and stick 10,000 hair-pins into their scalp. If they can stand all this they will stand a little Latin and Greek."—Curtis.

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The Evils of License.

Brothers, dives, criminal resorts, every grade of the criminal classes, all are aided, abetted and promoted by this adjunct—the liquor traffic. Its breath is fetid, its countenance brutal, its tenderest emotion heartless, its tread stealthy, its stroke deadly, and the end to many souls eternal damnation. The experience of ages proves this and more. And yet Christian men and women wink at this evil and patronize it at the social board. Men standing high in society advocate the State's entering into partnership with this nefarious business for the sake of a few paltry dollars license fee. Others advocate a high license, thus conferring upon the more favored few a greater monopoly for this accursed trade, while they set before the poorer traders a greater temptation to evade the law and sell without a license. It is argued that those who pay a high license will be interested to enforce the law from personal motives, and thus it is vainly expected that the number of places will be reduced and the law more carefully enforced. Gammon! This is all a delusion. The advocates of the Ives Pool bill used a similar argument when they were urging the legislature to sell out the State of New York to the gambling fraternity. What has been the practical result? More city pool-rooms and more pool gambling, or book-making in the city than ever before. License, high or low is the devil's expediency, and is both "vicious in principle and powerless as a remedy."—*Ex*

Nothing but actual use can suitably impress the student with the extraordinary value of Lange's Commentary. Those who have joined Dr. Lange in this great work seem to have caught his suggestive spirit, and have succeeded marvellously in bringing forth the unsearchable riches. Unto God would we give the praise for such glowing monuments as this, to the inexhaustible riches of His own Holy Word.—*N. Y. Observer*.

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| " Burkeville, | 5 11 p m | 4 55 a m |
| " Keysville, | 5 53 p m | 5 56 a m |
| Ar. Danville, | 8 12 p m | 8 00 a m |
| " Greensboro, | 10 20 p m | 10 19 a m |
| Lv. Goldsboro, | a2 57 p m | 18 30 p m |
| Ar. Raleigh, | 4 48 p m | 11 50 p m |
| Lv. Raleigh, | a6 10 p m | a1 39 a m |
| Ar. Durham, | 7 30 p m | 3 32 a m |
| " Greensboro, | 10 00 p m | 8 00 a m |
| Lv. Winston-Salem, | 18 30 p m | a7 25 a m |
| " Greensboro, | a10 30 p m | a10 28 a m |
| Ar. Salisbury, | 12 20 a m | 12 02 p m |
| " Statesville, | a1 52 a m | a1 01 p m |
| " Asheville, | 6 55 a m | 5 03 p m |
| " Hot Springs, | 8 56 a m | 7 00 p m |
| Lv. Salisbury, | a12 30 p m | a12 10 a m |
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| Lv. Charlotte, | a2 20 a m | a1 40 p m |
| Ar. Columbia, | 6 20 a m | 5 30 p m |
| Ar. Augusta, | 10 20 a m | 9 10 p m |

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| Ar. Charlotte, | 4 00 a m | 6 30 p m |
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| Ar. Charlotte, | 5 10 a m | 6 40 p m |
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| Lv. Hot Springs, | a4 48 p m | a12 28 p m |
| " Asheville, | 6 25 p m | 2 55 p m |
| " Statesville, | 11 02 p m | 6 40 p m |
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| Lv. Salisbury, | a7 00 a m | a8 45 p m |
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| Lv. Greensboro, | a10 20 a m | a12 20 p m |
| Ar. Durham, | 12 23 p m | 4 35 a m |
| " Raleigh, | 1 29 p m | 7 15 a m |
| Lv. Raleigh, | a1 24 p m | 18 45 a m |
| Ar. Goldsboro, | 3 00 p m | 12 20 p m |
| Lv. Greensboro, | a8 52 a m | a10 40 p m |
| Ar. Danville, | 10 40 a m | 12 20 a m |
| " Keysville, | 1 26 p m | 4 13 a m |
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| | 34 | 38 |
|----------------|-----------------|----------------|
| | Pass. | Pass. and Mail |
| Daily. | Daily ex. Sund. | |
| Leave Raleigh, | 5 00 p m | 11 25 a m |
| Mill Brook, | 5 15 | 11 41 |
| Wake, | 5 39 | 12 05 |
| Franklinton, | 6 01 | 12 26 |
| Kittrell, | 6 19 | 12 44 |
| Henderson, | 6 36 | 1 00 |
| Warren Plains, | 7 14 | 1 9 |
| Mccon, | 7 22 | 1 46 |
| Arrive Weldon, | 8 30 | 2 45 p m |

TRAINS MOVING SOUTH.

| | 41 | 45 |
|-----------------|----------------|----------|
| | Pass. and Mail | Pass. |
| Daily ex. Sun. | Daily | |
| Leave Weldon, | 12 15 p m | 6 00 a m |
| Macon, | 1 13 | 7 06 |
| Warren Plains, | 1 20 p m | 7 15 |
| Henderson, | 2 22 | 7 53 |
| Kittrell, | 2 39 | 8 11 |
| Franklinton, | 2 56 | 8 29 |
| Wake, | 3 17 | 8 50 |
| Mill Brook, | 3 40 | 9 15 |
| Arrive Raleigh, | 3 55 | 9 30 |

LOUISBURG RAILROAD

Leaves Louisburg at 7.35 a m, 2.00 p m Arr at Franklinton at 8.10 a m, 2.35 p m Lv. Franklinton at 12.30 p m, 6.05 p m Arr. at Louisburg at 1.05 p m, 6.40 p m JOHN C. WINDER, Gen'l Manager. Wm. Smith, Superintendent

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Going South.

| | NO. 41 | NO. 5 |
|-----------------|-------------------|---------------------|
| | Passenger & Mail. | Freight & Passenger |
| Leave Raleigh | 4 00 p m | 8 35 a m |
| Cary, | 4 19 | 9 20 |
| Merry Oaks, | 4 54 | 11 28 |
| Moncure, | 5 05 | 12 10 p m |
| Sanford, | 5 28 | 2 10 |
| Cameron, | 5 54 | 4 20 |
| Southern Pines, | 6 21 | 5 35 |
| Arrive Hamlet, | 7 20 p m | 8 10 p m |
| Leave " | 7 40 p m | |
| " Ghio | 7 59 p m | |
| Arrive Gibson | 8 15 p m | |

Going North.

| | NO. 38 | NO. 4. |
|-----------------|-------------------|---------------------|
| | Passenger & Mail. | Freight & Passenger |
| Leave Gibson | 7 00 a m | a m |
| Leave Ghio, | 7 18 | |
| Arrive Hamlet, | 7 38 | |
| Leave " | 8 00 | 5 00 |
| Southern Pines, | 8 58 | 7 40 |
| Cameron, | 9 26 | 9 31 |
| Sanford, | 9 52 | 10 55 |
| Moncure, | 10 16 | 12 10 p m |
| Merry Oaks, | 10 26 | 12 50 |
| Cary, | 11 01 | 2 45 |
| Arrive Raleigh, | 11 20 a m | 3 20 |

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m. 4.00 p.m. arr at Moncure at 9.55 a. m. 4.45 p.m. Lv Moncure at 10.25 a. m. 5.10 p. m. arr at Pittsboro at 11.09 a. m. 5.55 p. m.

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p. m. arr at Cameron at 8.35 a. m. 4.20 p. m. Lv Cameron at 9.35 a. m. 6.00 p. m. arr at Carthage at 10.10 a. m. 6.35 p. m.

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| | | | |
|----------------|--------|----------------|--------|
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| Salisbury, | 4.05 | Carey, | .40 |
| High Point, | 3.25 | Garner, | .40 |
| Greensboro, | 2.85 | Auburn, | .40 |
| Wilkesboro, | 4.90 | Clayton, | .60 |
| Elkin, | 4.65 | Wilsons Mills, | .90 |
| Sural Hall, | 3.85 | Selma, | 1.20 |
| Winston Salem, | 3.50 | Pine Level, | 1.40 |
| Gibsonville, | 2.45 | Princeton, | 1.60 |
| Elon College, | 2.30 | Goldsboro, | 2.00 |
| Burlington, | 2.15 | Stems, | 2.00 |
| Graham, | 2.15 | Oxford, | 2.15 |
| Mebane, | 2.00 | Dabney, | 2.45 |
| Haw River, | 2.15 | Asheboro, | 3.95 |
| Hillsboro, | 1.80 | Randleman, | 3.70 |
| Chapel Hill, | 1.80 | Norwood, | 4.70 |
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